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726

> In case Moros were sighted the watcher would sound the alarm by using a big sea shell called Budyong. The sound of this shell could be heard in all parts of Kalumpang. The people in those days were always ready to flee when the Budyong was heard. They always had their carabaos saddled and their belongings packed so, at any moment, when the Moros came, they could quickly escape to the mountains with their belongings and carabaos.

175*

During this period another Moro captive from the locality escaped his wardens. Once home he told how the Moros made him fight "like a cock in bulangan (cockpit) with other Moros." He was finally freed by his captors because he won so many of his fights.

175*
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Another stone watch tower was built at Baybay at the mouth of the Siaton River. One old informant of Naga remembered stories from his childhood about the Moros.

> The watcher would blow his Budyong when he saw Moro boats. The people, on hearing the sound, would get their spears and bows and arrows and go to the beach to meet the Moros...I once heard a story about the Moros when I was a small boy. This was before the tower was built at Baybay and watchers posted at the beach. Then the Moros could land freely there. There was a woman who lived near the tower. One day she was weaving abaca unaware that Moros were landing at the beach. In those days whenever a toko [large house lizard] made a noise, we would ask them: 'Will it rain today: Will it not rain today, etc.' Whatever we said when the toko made its last noise was supposed to come true. This day the woman asked a noisy toko: 'Will the Moros come today: Will the Moros not come today, etc.' The toko stopped making noise on the question: 'Will the Moros come today.' The woman then looked into the silong [the space under the raised house] and saw the Moros.
>
> The Moros were surprised that this woman knew they were coming and asked her how she knew. She told them about the toko. The Moros took the toko with them in a piece of bamboo from the loom they destroyed. But they let the woman go free.

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According to the gulang [old people] when the Moro boats were far out to sea there occurred a strong wind and rain. Maybe the Moros were baliw [supernaturally cursed with bad luck] because of the toko.

This why today the gulang will say to a child who oversleeps: 'My God!, if it were like the old days when the Moros came to our place to make captives, children who overslept would find on awakening they would be sleeping in a Moro boat far out at sea.' The children today reply: 'I don't believe you.'

Founding of Siaton Poblacion

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Kalumpang proved to be an unsatisfactory site because of its hilly nature and rocky soil. Capitan Francisco Sugboanon, who had been re-elected in 1827, and the former capitans met, discussed the matter, and brought it to the attention of the people. The barriofolk were divided on the selection of a new site. The people living in Bondo, Canaway, and Inalad wanted the new location to be on their (east) side of the Canaway River. The inhabitants of Mangudkod (who had not migrated to Kalumpang), Lingaton (a sitio of Sandolot), Dolog, Casala-an, Sandolot, Dateg, and Mantuyop desired the new community to be located on the Canaway's west bank.

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It was finally decided, due to the differences of opinion, to hold a paleo. A paleo was a method of voting, particularly well-suited for illiterate groups. Every individual, young and old, man and woman, had one vote, i.e., one stone. These stones were to be put in a certain spot on a designated day.

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After the prescribed period has lapsed, the mansmaguete or the owner of the buri holds the lihi. One important reason for the lihi is to protect the palm from "envious persons" (tawo mokuat) who, according to the people, are able to damage the buri if they wish. "Envious people" are those who hold a grudge against the owner of the tree, often because they are refused free drinks, or feel the owner is greedy with his guhang. They become angry at the owner because they arrived too late to buy guhang or their ire stems from past misunderstandings. Such individuals may "whip" the buri with paniawan (Tinospora rumphii Boerl.), a warty vine with a very acrid sap, that is said to make the guhang bitter or even stop the sap's flow.[57] One story was told of a man who "whipped" his own buri with a piece of paniawan "just for fun"; he did not believe folklore about the vine. The sap of his buri soon stopped flowing. Later he "treated" the tree with honey and the sap resumed its flow.

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"Envious persons" may also spoil the sap's flavor or kill the buri by driving a fish bone into the trunk, striking the trunk with the barbed tail of the pag-i (ray fish), or smashing a seaworm (bahagbahag) against the palm. Others say a guhang-producing buri can be damaged by flashing a light across the tree and a rotten egg thrown against the palm makes the sap malodorous.

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[57] Brown, op. cit., I, pp. 533-5. Paniawan is also known as makabuhai (Tagalog).

Many items are used in the buri lihi in Caticugan. Each manangueta, however, seems to improvise. Certain items are basic to all the lihis such as pag-i, sharpened bits of thorny bamboo, pauli roots (Cleidion spiciflorum Merr.), and guhang vinegar. Other items depend upon the individual making the lihi and perhaps their availability. I always asked for the specific purpose for each lihi item but the explanation given in some cases was only "it protects the buri," how or why was unknown. Table XX summarizes the information gathered concerning the buri lihi.

245 273 824 825 751

TABLE XX

Guhang Lihi Chart for Caticugan and Environs

Items Used in Lihi	Purposes
1. Guhang vinegar	1. To give the guhang a strong taste
2. Roots of pangasan vine that have a bitter taste	2. To give the guhang a strong taste
3. Bark and roots of badbad tree	3. Protection against "envious persons" 754
4. Tagilaway (an insect that is said always to be secreting saliva; tagilaway means "saliva").	4. To keep the buri sap flowing
5. Bahagbahag (a seaworm)	5. Protection against "envious persons" 754
6. Roots of uli-an vine (uli-an means "bring back").	6. Ensure constant flow of sap. If sap stops this may be added to "bring back" sap.
7. Roots of the pauli tree (Pauli means "to come back" or "to go home").	7. Same reason as uli-an. Also protection against "envious persons." 754

TABLE XX (Continued)

8.	Barb of ray fish (pag-i)	8. Protection against "envious persons"
9.	Pieces of sharpened thorny bamboo	9. Protection against "envious persons"
10.	Discarded flashlight bulb or battery	10. Protection against "envious persons." The idea seems to be that "neither will work without the other," i.e., the flashlight will not work without a bulb or a battery.
11.	Red peppers	11. To improve the taste of the guhang
12.	Gunpowder	12. Protection against "envious persons" who might shoot buri. Used in Bonbonon but not in Caticugan.
13.	Mallorca (a commerically produced alcoholic drink made from sugar cane alcohol)	13. To improve the taste of the guhang
14.	Scrapings from a wild pig's tusk	14. Protection against "envious persons"
15.	Salt	15. So "eye" will not leak, be soft and give plenty of sap
16.	Scrapings from the spur of a wild chicken	16. Protection against "envious persons"
17.	Chicken feathers of any color	17. Reason or purpose unknown
18.	Bark of the kalingay tree	18. So when a person drinks guhang he will not get diarrhea.
19.	Kolino roots	19. Protection against "envious persons"
20.	Tango sa lite ("teeth of the thunder.") The barrio-folk report when lightning strikes a tree little stones are sometimes found sticking to the bark.	20. Protection against "envious persons"

Farther north there are said to be a considerable number of manok ihalas (Red Jungle Fowl: Gallus gallus gallus, Linne.) that the barriofolk hunt; some are merely domesticated fowl that have gone wild. There were no wild chickens in Catiesugan and the men did not hunt for them. While the trapping of wild birds is done by both sexes, it is often the sport of young boys. Wild birds furnish a very small part of the diet of only a few families in Catiesugan. 223 [825]

LIZARDS

One large lizard (ibid) is hunted by some barriofolk although most of them hunt ibid only in periods of acute food shortage. This lizard is usually found in bamboo groves or in the kamansilis trees near the river; it is hunted with the blow-gun, trapped with grated coconut meat, or run down by dogs. Large ibid are said to weigh as much as 10 pounds. The meat, boiled in coconut "milk," "tastes like chicken." Another large lizard (halo) found in the locality is not eaten. 224 [252]

COLLECTING WILD HONEY

Once the hives of wild honey bees (potyakan) were hunted for their honey. Few wild beehives are found today in Catiesugan or environs. When the hives are found accidentally, the honey is collected; the people are fond of it. One informant said that when he was a young man 222